Means of Sustenance

***By al-'Allaamah Muhammad Ibn 'Abdul-Wahhaab al-Wassaab*ee**
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Overview :
Who is al-'Allaamah Muhammad Ibn 'Abdul-Wahhaab al-Wassaabee?

He is from amongst the senior (eldest) students of Imaam Muqbil Ibn Haadee al-Waadi'ee (rahimahullaah), to the extent that Shaykh Muqbil referred to Shaykh Muhammad as 'my khaleefah.' His specialty is in Fiqh (Islaamic jurisprudence), and he has a centre of Islaamic studies in Hudaydah, Yemen.

From the Lecture :

Shaykh Muhammad Ibn 'Abdul-Wahhaab al-Wasaabee states, 'If the Muslim knows the legislated means and doors towards gaining sustenance of which Allaah has mentioned in the Qur'aan and the Messenger (sallallaahu 'alayhi wa sallam) has mentioned and carries these legislated means out, he will have gained what has been promised to him. Sometimes these doors are called the door towards attaining sustenance or the means of sustenance. From the doors are :

1. **Al-Istiaqaamah (Steadfastness in the Religion)** : Allaah says, 'and if only they had believed in Allaah and had Istiqaamah on the right way, We would surely have bestowed upon them water (rain) in abundance.' So Istiqaamah on the Book and the Sunnah and holding onto them wholeheartedly is a door from the doors of relief from discomfort, a door from the doors of sustenance.

2. **Eemaan (Faith)** : al-'Eemaan is a door from the doors of relief of difficulty, a door from the doors towards attaining rizq (provision). 'Eemaan in Allaah and his books, and his angels, the last day, qadr (divine decree), its good and it's bad, the Qur'aan, the Rasool (Messenger), the pure prophetic Sunnah and what is contains.

3. **Taqwaa (Fear and consciousness of Allaah)** : 'And if the people of the towns had Taqwaa and had piety, certainly We would have opened for them blessings from the heavens and the earth. But they belied the Messengers so We took them with punishment for what they used to earn..' Whoever has Taqwaa of Allaah, Allaah provides for him from where he would never have expected, where his mind would never have though about. However, Taqwaa of Allaah provided these means for him and gave him ease.

4. **Tawakkal ilallaah (having trust in Allaah)** : If you placed your trust in Allaah, a true trust in Allaah, Allaah would have provided for you like the bird who goes out in the morning hungry and returns in the evening full. Having trust in Allaah, not on oneself, not on the pocket, not on the job, not on the friend, not on the merchant, not on the car or the store you might own. That is just a means that you work with, however it is obligatory for your heart to be dependant on Allaah.

5. **Ash-Shukr (Giving thanks)** : Not giving shukr decreases one's good deeds, if you give thanks to Allaah, Allaah will increase you and Allaah does not go back on a promise. Always make your tongue used to giving thanks to Allaah, even a little. 'Do work, O family of Daawood with thanks, and few of my servants are thankful.'

6. **Dhikr (Acts of Obedience and Remembrance)** : A person who remains upon the remembrance of Allaah will have a pleasant life, whoever turns away from remembrance will have a wretched life.

7. **Zakaat (Charity)** : It is upon the Muslim to fear Allaah with Zakaat, it is from the five pillars of Islaam. Give Zakaat from the apparent and the non-apparent, from the jewellery and possessions.

8. **Sadaqaat (non-obligatory charity)** : 'Spending on one's parents, family and companions. The angels make du'aa for the one who spends, that Allaah replenishes them, and another makes du'aa that the one who refrains from spending that his wealth is destroyed. Allaah says 'whoever does even an atoms worth he will see it and whoever spends in the path of Allaah, Allaah will replace it'.

9. **Du'aa (Supplication)** : Allaah says, 'Call on Me and I will answer you'. Allaah orders us to supplicate; supplication should be made for one's rizq. 'O Allaah give us the good in this life and the hereafter and save us from the Fire'. The Prophet (sallallaahu 'alayhi wa sallam) used to say this du'aa.

10. **al-Birr (The Righteous)** : A door from the doors of relief, 'Verily the pious people will be in the paradise and the evil doers will be in the hellfire Imaam Ibnul-Qayyim (Rahimahullaah) stated that this ayah refers to the dunyaa (worldly life), the barzakh (the period between death and the day of resurrection) and the Aakhirah (hereafter) contrary to what people comprehend.

11. **Material Means** : The means from the material means are also from the means of sustenance but self-control must be observed, knowing that dependency is upon Allaah alone. It is merely a means by which you work. We Should say 'O Allaah, this is the means by which you provide for me if it wasn't for the fact that Allaah provided we wouldn't have used it. When Maryam (alayhis-salaam) was in her post-natal bleeding, Allaah says 'And shake the trunk of the date palm before you and it will provide ripe dates for you. We are not dervishes who do nothing, we work by the means but we do not go by means which are unlegislated by Allaah. Many of those who are obsessed with their means fall to diabetes and Cancer, their minds obsessed with their work.

12. **Holding Fast to the Book and the Sunnah** : And if only they had established the Toraah and the Injeel, they would have eaten from above them and under their feet.' If this is in regards to those who should have held on to the scriptures then it is pivotal to hold on to the book and the Sunnah. We have mentioned 11 of which are abstract and now we mention the last which is physical.

After the Khutbatul Haajah the Sheikh mentions our subject tonight deals with : The means of getting sustenance and the doors towards sustenance. This subject in which everyone likes it, however many of them went wrong in the way of going about it. So, the Muslim knows the legislated means and doors towards attaining sustenance of which Allaah has mentioned in the Qura'an and of the Messenger

(صلى الله عليه وسلم) has mentioned and carried those legislated means out he would have gained what has been promised to him. And sometimes these means are called 'Abwaabur Rizq' or 'Abwaabul Furaj' i.e doors towards relaxation and relief or if you wish to say 'Abwaabul Rizq' – doors towards obtaining sustenance or if you wish then say 'Asbaabur Rizq' i.e the means of sustenance. So the first means insha-Allaah (the students of knowledge should write these down in the notebooks with the proofs which we will mention from the Qura'an and the Sunnah). The Sheikh continues with the first door of means is :

1. **Al-Istiaqaamah (Steadfastness on the Deen of Allaah)** : Al-Istiqaamah of the Deen is a door from the doors of relief from difficulty and a door from the doors of sustenance and a means from the means of sustenance. Allaah (subhana wa ta'ala) says,

'and if only they had believed in Allaah and had Istiqaamah on the right way, We would surely have bestowed upon them water (rain) in abundance.'

So Istiqaamah on the Book and the Sunnah and holding onto them wholeheartedly without increasing in them or taking away from them, this is a door from the doors of relief from discomfort, and a door from the doors of sustenance and a means from its means. On the contrary it is from the greatest means of Rizq in the Dunya and the Aakhirah. And if you knew the following means you would have known how much the people had gone away from them these days except whom Allaah has had mercy on. They want Rizq but they went wrong in the ways of attaining it and the doors towards it and its means except who Allaah has had mercy on them and they are very few. Even to the point where it might come to the thought of a person that if he wants rizq all he has to do is engross himself in pursuing the dunya and leave off the 'Asbaab-al-Shar'eeah' – (that is the means designated by the Shariah). So he doesn't find except adverse hardship and you ofcourse know what rain has of benefits for the Ummah. The Sheikh mentions the ayah in Surahtul Anbiah :

'We made all things living from water.'

When rain comes, i.e the rain that has the mercy of Allaah with it, all of the good in turn comes – the earth vegetates fruits and various herbs and waters in rivers become plentiful and the cattle and the riding beasts benefit and the good of humans and animals become abundant and agriculture becomes successful and ghee and honey becomes abundant, and sheep, cattle becomes abundant and the market prices become lower. And even the heat it gets lowered a great deal from the people. The Sheikh mentions the ayah again :

'and if only they had Istiqaamah on the right path, We would have given them water (rain) from the sky in abundance.'

And Istiqaamah as you know as Allaah (subhana wa ta'ala) says :

'That is verily those who say, "Our Lord is Allaah, then they have Istiqaamah, the angels descend upon them saying, 'have no fear and do not be sad and have good tidings of Jannah (Paradise) that you have been promised. We are your protecting friends in the Dunya and in the Aakhirah. '

And whomsoever has Allaah as his wali or his protecting friend and has the angels as his awliyaah, his protecting friends, will Allaah leave that person to be by himself without any protection? Whoever thinks that Allaah will let go to waste his awliyaah, the ones that are close to Him, that hold firm to the Book and the Sunnah – then he has thought negatively about Allaah. So, the first door from the doors of rizq is Istiqaamah upon the Deen. And visualize the time that the people were Mustaqeemeen – when they had Istiqaamah upon the Book and the Sunnah.

Ibn Qayyim (rahimahullah) he mentioned in his book 'Zaad al-Maad' that he found a grain of wheat the size of a date stone. The Sheikh reiterates : a grain of wheat the size of a date stone. And a cucumber the length of it being such and such … This is barakah from Allaah. So then Istiqaamah would probably lead to having a tomato that would need two people to hold it, a water melon which needs 5 or 6 people to hold it – i.e if there is present holding to the Book of Allaah and the Sunnah, no bid'ah, no khurafaath (superstitions & folklore), no sheer foolishness, no magic, no taking of intoxicants, no ribaa and no zinaa, no 'liwaath' -- no sodomy and no lying and no fujoor – witness evil doing and no 'shahaadatuz zoor' -- bearing witness to falsehood, and no wicked oath and not putting off of the prayers.

With Istiqaamah there will be present an abundance of good by the permission of Allaah. Our forefathers mentioned to us (May Allaah forgive us and them and all the Muslims) that they used to sell a young sheep for a Riyal. So, they eat its meat and sell its skin for a Riyal. So he slaughters it, he eats it with his family, his neighbours and whoever comes and at the end of it he sells the skin for a Riyal. He didn't lose anything. So Isthiqaamah its affair is great in this Dunya and Aakhirah, in your Deen and dunya and in your Barzaakh, in your Aakhirah if you held on to the Kitaab and the Sunnah.

And the second means is **Eemaan and Taqwa** : i.e the second and third. Now we have three means, Eemaan and Taqwa. As Allaah (subhana wa ta'ala) says :

''And if the people of the towns had believed and had the Taqwaa or piety, certainly We would have opened for them blessings from the heavens and the earth. But they belied or denied the Messengers so We took them with punishment for what they used to earn. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the plan of Allaah? None feels secure from the plan of Allaah except the people who are losers.'

The first three means he returns he says with the ayah : walaw anna ahlal Qura ..' and 'Qura' here encompasses al-Qura wal Mudah. i.e the word Qura means villages and he says this ayah encompasses both villages and cities. And Makkah is the Ummul Qura as you know. This is not specific to villages but on the contrary villages, cities and all. He repeats the ayah :

'If only the people of the cities had believed and had taqwa, We would have opened for them the blessings from the heavens and the earth.'

Henceforth al-'Eemaan is a door from the doors of relief from difficulty, and a door from the doors towards attaining rizq (provision) and a means from the means Rizq. 'Eemaan in Allaah and His Books, and His angels, the Last Day and in Qadr (Divine decree), its good and its bad, the belief or Eemaan in the Qur'aan and in what the Qur'aan contains, Eemaan in the Rasool (Messenger) (صلى الله عليه وسلم) and what he came with from Allaah, Eemaan in the pure prophetic Sunnah and what it contains.

'If they believed and had piety, We would have opened up for them the blessings from the heavens and the earth.'

And as He said (subhana wa ta'ala) :

'And whoever has Taqwaa of Allaah, Allaah makes for him a way out and provides for him from where he would not expect.'

The Sheikh reiterates that 'He would have provided for him from where he never would have expected – from where his mind would never have thought about it. And hence not expecting that he would find this prepared blessing, the blessed sustenance from this source. However, taqwa of Allaah prepared for him these different ways and made ease for him the means.'
The Sheikh reiterates: 'He would make for him a way out and provide for him from where he would not expect.'

We want rizq. However we lost gaining it by its legislated ways except whom Allaah has had mercy on. Rizq by lying and playing and zig zagging, stealing and deceit, evil plotting : 'O people' the Sheikh implores : Is this the way to get rizq? You are right now spreading up the establishment, you are right now speeding up the establishment of punishment on yourself and torment if you disobey Allaah. Therefore why not hold onto the deen and have glad tidings of good and have glad tidings of relief from hardship?

So right now we have three doors : Al-Istiqaamah, al-Eemaan and Taqwa.

The fourth door is : **Tawakkal alallaah (having trust in Allaah)** : The Prophet (صلى الله عليه وسلم) said, (as recorded in Tirmidhi & Ahmad) 'If you placed your trust in Allaah, a true trusting in Allaah, Allaah would provide for you just like he provides for the birds. It goes out in the morning hungry and returns in the evening full.'

At-tawakkal alallaah – 'having trust in alAllaah, not on oneself, not on the pocket, not on the bag, not on the job or employment, not on the friend, not on the merchant, not on the farm, not on the car or the store you might own. That is just a means that you work. It is nothing more than a means. However it is obligatory for your heart to be dependant on Allaah and to trust in Allaah.

He alahis-salaatu wassalaam, you have heard him say : If you put your trust in Allaah, a true trusting in Allaah, He would have sustained or provided for you as He provides for the birds. That is the rizq or the sustenance of the bird is easy. i.e the sustenance of the bird is very easy. It goes out in the morning hungry and returns in the evening satisfied with their bellies filled not with difficulty. It gets its rights with ease and then returns and birds are of many types. Take notice. Some of those

birds are those that are big and don't eat except meat. And Allaah azzawajal gives it meat. And every bird takes what Allaah has decreed for it. And no one enumerates it except Allaah and the amount that no one can enumerate except Allaah and their sustenance is due upon Allaah. i.e He will sustain it. And He mentions the ayah :

'And so many a moving creature carries not its own provision. Allaah provides for it and for you.'

'And there is no moving creature is there on earth but its provision is due from Allaah and He knows its dwelling and its deposit i.e in the uterus or in the grave. All is in a clear Book.'

He is talking about the 'Lawh al Mahfudh' -- the Book of Decree which is with Allaah.

'We have not created the Jinn and the mankind except that they should worship Me. I do not want from them sustenance nor do I want them to feed Me. Verily Allaah is the One that provides. He is the Owner of Power and Strong.'

'In the sky is your sustenance and what you are promised and by the Lord of the sky or the Heavens and the earth, verily it is the truth just like it is the truth that you can speak. Verily it is the truth that Allaah is Ar-Razzaak and your rizk is with Allaah and it is written for you and that is coming to you and there is no doubt about it.'

And the Sheikh reiterates : Verily by the Lord of the Heavens and the earth, it is true, just like it is true that you can speak. However where is the Eemaan in the Book and the Sunnah these days? Where is the one who wholeheartedly believes in the word of Allaah and the words of the Rasool alaisalaathu wassalaam and who is aware and feels the power of Eemaan and the power of tawakkal alallaah? And Tawakkal alallaah does not mean that you don't work with the means. No, you carry out the means. However, you don't depend totally on the means. You carry out the means. However you depend upon the 'Musabbibul Asbaab' – the One that makes the means and actually from above. He is Allaah. Look at the bird – it carries out the means; it went out hungry and returns satisfied. So it carried out the means. It flew and moved from tree to tree, and from place to place with comfort and received its sustenance and then it returns. So you also carry out the means in a way that is best without torment, without toil and adverse hardship and that is the way that is best. No more than a means. For example the cure for a disease – a mere means. A man is sick and they say he is tired and sick. Give him some black seed or a little honey or give him some pure milk to drink. Someone has an acidic stomach – so pure milk is good for his stomach. A small thing in a way that is good. And Allaah healed him. Do cupping for him or cauterization (healing with fire).

The Messenger of Allaah (صلى الله عليه وسلم) said : 'A cure is in three things. In drinking a little bit of honey, or in the line that a person who does cupping draws (puts marks on your skin) or in the using of the fire (cauterization).' And this is in Bukhari in the Book of Medicine.

A mere means that they used to do in the past. Someone got sick in the times of the Salaf and their medicine was very simple – maybe with 5 Riyals or 6 Riyals. Not like now where a man may have to sell his house, his property and his car and sell and sell and sell so that he can go around and get treatment, go abroad and get treatment and if he had taqwa of Allaah azzawajal he would have got

cured with 5 Riyals easily. However, when they opposed look at the punishment? And they didn't depend upon Allaah, they depended upon the pocket, upon their money, upon his pocket, upon his money, and leaned on himself and didn't lean on Allaah and in turn Allaah entrusted them to their own selves. My slave did not trust in Me and depended on himself so Allaah entrusted him to himself. So he sells what he owns and he returns sick – the same way he went. Sometimes even more sick and he dies there. And they comes with him dead, wrapped up.

There has to be tawakkal alallaah along with carrying out the legislated means. The salaf there used to be from them who used to sell oil and this is present in the biographies of the narrators of Hadeeth – so and so, the son of so and so As-Zayyaath. Meaning he sells zaith – olive oil and such. He spends on himself and his immediate and extended family. So and so, the son of so and so as-Sammaam – he sells saman which is called ghee (a butter material from cattle) and he spends on himself and his family. So and so, the son of so and so al- Assaal – he sells honey. So and so, the son of so and so is al-Hannar – he sells wheat; and they depend on Allaah. Right now you'll find in most stores and supermarkets – in some of them you will find a thousand type of products as if he wants to put the whole dunya into his pocket.

The Sheikh then said something that was not clear and he continued. He made distrust and greed and toil and adverse hardship and they lost the Deen except whom Allaah had mercy on. Now we have four means from the means of sustenance.

The fifth door is **Ash-Shukr (Giving thanks)** : 'And when your Lord proclaimed that if you give thanks, I would increase you and if you deny the blessings then verily My torment is severe. '

Where is Ash-Shukr these day Allaah (subhana wa ta'ala) says. You have a 100 Riyals, you gave thanks to Allaah without saying 'what is this, it is just a little bit, this is not enough'. The people they have and they have and you didn't say this. You leave the speech of the ignorant people. Give thanks to your Lord for a quarter of a Riyal and give thanks to your Lord for the excrement of the feces. If it wasn't for Allaah it wouldn't come out. Yes by Allaah the excretion is a very big Ni'maah. If it didn't come out you would have been befallen by poison and death. Don't say I don't have. Has Allaah given me and the people who have and have and have and then they make it hard and then you forget what Allaah gave you of blessings. Don't you know that giving shukr is a means of increasing your rizq and not giving shukr is a means of decreasing of sustenance.

The Sheikh reiterates : 'If you give thanks, We will increase you.' If you give thanks to Allaah for a 100/- Allaah increases for you upon it and then it becomes 500/-. If you give thanks to Allaah for 500/- Allaah increases it for you and then it becomes a 1000/-. And the more you give thanks the more Allaah increases you. Allaah does not go back on a promise.

There has to be Shukr and Hamd, giving praise and Sana'a (giving praises of Allaah subhana wa ta'ala) and Eemaan that it is Allaah who provided it for you. Allaah is the One Who provides and He is the One who gives life. He is the One Who gives death and He is the One who does everything (subhana wa ta'ala) and as for the people then they are weak.

'O mankind it is you who stands in need of Allaah but Allaah is rich and free of all needs. If He wished He could destroy you and bring another creation and that is not at all hard upon Allaah. The

people all of them are fuqaraahu ilallaah. They are poor people with regards to Allaah so don't look at their pockets. Look to Allaah. Look to the treasures of Allaah.

'For Allaah is the treasures of the heavens and the earth. However, the hypocrites do not understand this. The munaafiqun, the hypocrites they always believe and have faith in the material things and as for the unseen things, then they don't believe. Only in material things 1+1 = 2. Something material, tangible, calculated. Faith in the unseen – this is not present with him. This is present with the believers. For this Allaah said about the Munaafiqeen : They say, 'Spend not on those who are around Allah's Messenger until they desert him. They said make it hard for them with regards to charity and donation until they leave from Muhammad (صلى الله عليه وسلم) and were finished from Islaam and its people.'

They are the ones who said that : don't spend on the Messenger – the people that are around the Messenger of Allaah until they leave from him. So Allaah said refuting them :

And for Allaah are the treasures of the Heavens and the earth. However, the hypocrites they understand not. So beware of being from the Munaafiqeen that don't understand the Book and the Sunnah and the ones that don't believe except in material things. They don't have eemaan in the unseen, untangible things and pursue the Deen of Allaah, and learn the Book and the Sunnah, and act upon it and spread it to the people because Allaah says : We have neglected nothing in the Book, everything is present in the Book of Allaah and in the Sunnah of the Messenger(صلى الله عليه وسلم) .

We have now 5 ways. So shukr -- always make your tongue accustomed to Shukr of Allaah, upon His blessings even if it is a little. Because it is something enormous with Allaah. First of all you are ordered to give Shukr. Then He mentions the ayah :

'Do work, O family of Daawood with thanks, and few of my servants are thankful So you have to thank Allaah.'

It is a saying of the Prophet (صلى الله عليه وسلم) : 'So you have to thank Allaah. Whoever doesn't thank Allaah doesn't thank the people. 'It is also in the hadith that whoever has helped you : say Jazakallaahu khaira. Don't' say : what has he given me? Such and such…this is nothing. By Allaah this is a catastrophe for the one that doesn't accustom himself to giving shukr i.e he doesn't have except denial of the favours of Allaah and His creation. You should do the contrary, accustom yourself to giving thanks and be from the thankful people. And Allaah (azzawajal) said :

And indeed it has been revealed to you as it was to those before you, if you make shirk then all your deeds will be in vain. And you will certainly be among the losers. Nay, but worship Allaah and be among the grateful. Be from the grateful. Give thanks to Him for everything.

Do you not see that if Allaah did not make the sleep for you, what would you do? The rest of the people are asleep and comfortable at night and you don't have sleep night after night after night. Is it torment or isn't it? It is ni'maah, the blessing of sleep. How much does it equal? The ni'mah of security, how much does it equal? He mentioned the Surah :

[106*] **Surah Quraish** (The Tribe of Quraish)

لِإِيلَٰفِ قُرَيْشٍ

(It is a great Grace and Protection from Allâah), for the taming of the Quraish,

لَٰفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ إِيـ

(And with all those Allaah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear),

هَٰذَاالْبَيْتِ فَلْيَعْبُدُوا رَبَّ

So let them worship (Allaah) the Lord of this House (the Ka'bah in Makkah).

خَوْفٍ مِّنْ وَآمَنَهُم جُوعٍ مِّن أَطْعَمَهُم الَّذِي

(He) Who has fed them against hunger, and has made them safe from fear.

Al-Aman – security or safety is a ni'mah. You must single Allaah in worship. He Allaah subhana wa ta'ala said : You must worship (Allaah) the Lord of this House (the Ka'bah in Makkah), the One who fed you against hunger and made you safe from fear. You must sacrifice for Allaah alon, you don't make vows except for Allaah, and you don't swear except by Allaah and you don't put your trust except in Allaah and he goes on to mentioning a hadeeth about tawakkal :

In Allaah put your trust if indeed you are believers. Verily Allaah loves those who trust in Allaah. Then upon Allaah let the people put their trust in. Then upon Allaah let the believers put their trust in. There must be a firm holding on to the Book of Allaah and the Sunnah of the Messenger (صلى الله عليه وسلم) and their must be obedience to the Messenger (صلى الله عليه وسلم) if we want success and salvation in the Dunya and the Aakhirah. So Ash-Shukr is the fifth.

And the sixth : **Dhikr (Acts of Obedience and Remembrance)** : Because Allaah says :

'Whoever who turns away from the dhikr of Ar-Rahman, We would put for him a shaitaan to be a companion for him.'

He says :

"And whoever turns away from My remembrance then verily for him is a wretched life. And We will raise him up on the Day of Judgement blind. He will say, 'O Lord why did you raise me up blind when I used to be able to see?' He will say that it is the same way that My ayath had come to you and you forgot them and this day, you will be forgotten."

So, when he went away from the remembrance of Allaah and his obedience, Allaah punished him with a wretched life, hard life, tiresome. However, if he was the opposite i.e if he didn't turn away from the remembrance of Allaah on the contrary took towards the remembrance of Allaah and took towards the obedience of Allaah, he will not in this case have wretched life but a pleasant and comfortable life of course. Henceforth pay attention. Those who turn away do not have reward and those who turn to Allaah have a reward i.e. a person who remains upon the remembrance of Allaah will have a pleasant life, whoever turns away from remembrance will have a wretched life.

The Sheikh reiterates :

'Whoever turns away from My remembrance then for him is a wretched life.'

He turned away from the remembrance of Allaah and the thanks of Allaah and the obedience of Allaah so Allaah punished him with a wretched life. He doesn't attain his morsel of livelihood except after a day of great hardship – after having reached the verge of death, after having had a toil of a donkey and the toil of a camel and having seen different forms of death repeatedly, he attains his morsel of livelihood or drink of water. However, if he obeyed Allaah all of his affairs would have been good, his life and livelihood would have been pleasant, comfortable, pure, blessed and henceforth zikrullaah and holding fast to the obedience of Allaah, you will tread in steadfastness and goodness and comfort with the blessing of Allaah (subhana wa ta'ala). This is the sixth.

The seventh is **Zakaat (Charity)** : As the Prophet (صلى الله عليه وسلم) said (reported by Hakim) : If they didn't stop preventing from paying their zakaat of their monies except that the rain from the skies was prevented from them. And if it was not for the animals, rain wouldn't have fallen upon them. It is a long hadith but this part of the hadith is the point of discussion. 'That they did not prevent from paying their zakaat, of their monies, except that the water from the sky was prevented from them and if it wasn't for the animals it would not have rained upon them.

In this hadith it is clear that if they prevent from giving their zakaat, the water from the sky would be prevented from them. And if it wasn't for the animals it would not fall upon them at all. It does however rain on them -- a mercy from Allaah due to the animals and due to the babies who are not responsible. Therefore not paying zakaat is a means of the prevention of rain from the sky. And if the rain is prevented from the sky, poverty takes place and torment and destruction over the people of

the land. So fear Allaah with regards to the zakaat of the properties, the apparent and the non-apparent, (the Daahir and the Baatin) -- the *non-apparent* meaning the gold and the silver in jewellery and these other cash commodities in their different known currencies; and the *apparent* meaning the cows and sheep and camels and agricultural products. These things that are seen in front of the people. So it is upon the Muslim to fear Allaah with regards to the zakaat of his properties : apparent and non-apparent properties. Because zakaat is a pillar from the five pillars of Islaam. And Allaah had made the things that should be spent on in the 8 categories mentioned in surah at-Tawbah.

The Sheikh said : Read the ayah. He does not mention it in full. However, I will mention it. In the ayah sadaqaath here means zakaat. They are only for the fuqaraah and the masakeen, (which is a degree higher than a fakeer) and those employed to collect the funds, and to attract the hearts of those who have been attracted to Islaam, to free the captives, to free those in debts and for Allaah's cause and for the wayfarer. A duty imposed upon Allaah and Allaah is All-Knower, All-Wise.

So, if the people stopped paying their zakaat, the water from the sky would be prevented from them. The correct statement from the people of knowledge that jewellery of women from gold and silver if it reaches the limits from where one pays the zakaat , then zakaat is upon it if it reaches that limit and one year has passed on that limit. Nasaab or the least amount on which the zakaat should be paid is 80g of gold and 400g from silver. So if the husband owns it, he gives the zakaat. And if the wife owns it she gives the zakaat which is obligatory every year. So, if it is less than 80g maybe 76g and she does not have cash properties then, it is not upon her to pay zakaat. However if it is 76g for instance and she has cash worth such and such grams, then she has to pay zakaat because she has from this cash what would make up for the deficiency in silver.

The Sheikh says again : If people did not stop paying their zakaat, except that the rain from the sky was prevented from them and if it wasn't for the animals rain would not have fallen upon them.

The eighth door of sustenance **: Sadaqaat (non-obligatory charity)** : Charitable donations, and nafaqaath (regular spending) – you spend on yourself, on your wife, on your children, on your father and your mother, your uncles and aunts, your righteous neighbours, on sons and daughters, relatives, widows and orphans – this type of charity, the affair of this is great with Allaah. This is a means of accumulation of provision, a door from the door of sustenance. And it has come in the saheehain from the hadith of Abu Huraira (radiallaahu anhu) that the Messenger of Allaah (صلى الله عليه وسلم) said : There is not a day that the slaves wake up in it .. everyday that the servant wakes up except that two angels come down and say : one of them says to the other 'O Allaah give to the person that spends , give him something to replace it;' and he says to the other one : 'O Allaah give to the person that holds back a type of destruction.'

So try and not make a day pass from you from the days of Allaah except that you stretch your hand as much as it is your ability to do, even if it is a little.

The Prophet (صلى الله عليه وسلم) said : 'Fear Allaah even if it is with half a date.'

And Allaah (subhana wa ta'ala) says : 'fa mai ya'mal misqaala zarrathin kharrai yara. Wamai ya'mal misqaala zarrathin sharrai yara' -- 'that whoever does an atoms worth of good he will see it. And

Allaah (subhana wa ta'ala) also says, 'whatever you spend in the way of Allaah, He will replace it and He is the best of the Providers.'

What is the meaning of 'He will replace it?' i.e He will give you what is better than it. Don't think that is the end and that it has gone from you. It will return to you with that which is better, insha-Allaah.

The Sheikh says again : Whatever you have spent, then Allaah will replace it for you and He is the Best of Providers. And he says again that : O Allaah give the person that spends a replacement that is replaced for him with good, O Lord of the worlds.

And in the hadith of Abu Huraira (radiallaahu anhu) that Msulim related that the Messenger of Allaah (صلى الله عليه وسلم) said : that there was people from people that were from before you a man who had a garden. And another man heard a cry from the sky, an angel from the clouds who said, 'give water to the garden of so and so.' So he poured into it some water into one of the irrigation holes and then the water ran into that garden. So the person who owned the garden, he had a shovel in his hand and he was fixing the water and fixing the dirt and this man said to the man who owned the garden, 'may Allaah have mercy upon you. What is your name?'
He said: I am so and so, the son of so and so. Then he said: 'Why do you ask?'
He said : " I hears a voice from the clouds saying, 'give water to the garden of so and so. May Allaah have mercy on you. What do you do with this?'
So the owner of the garden says : 'When I plant and then I harvest, I give one-third for me and my family and I take 1/3rd and I give it in charity. i.e I take 1/3rd and roll it back into my garden.
Look at this. What is required from him is only a 10th of the farm that is if it comes from natural torrential streams and the like (without any artificial irrigation or water). And a half of the 10th if it is water with sprinklers and irrigation.

So rather than give one from 10 or ½ from 10, he gave from 3. Meaning he put aside more for charity. So see how Allaah singled him out with rain especially for his garden. Rain specific for him over his neighbours. What did he do to deserve this? He gave sadaqa. Therefore Sadaqaa doesn't decrease wealth.

Once we were in a certain area giving dawah and alhamdulillaah we always go out calling the people to the Book and the Sunnah of the Messenger of Allaah (صلى الله عليه وسلم) and remind them of Allaah and the Last Day and righteous deeds and we saw that the mountains were green and the trees were green masha'Allaah and what a beautiful sight. And they had good agriculture. They must have had a good reason because their neighbour's lands were dusty and barren and their land was green. We saw the reason on the way. There if you walk from a distance to a distance you could have the coolness of water i.e from place to place except that we saw a water cooler.

The Sheikh said : Because of the water cooler, Allaah sent down rain because of this cooler. If they are generous people, then Allaah is more generous than them. He is generous and loves the generous people and if they are merciful, then Allaah is more merciful than them. Allaah is Merciful and He loves the merciful people.

A sadaqa that they did, Allaah did not lose it for them. On the contrary, He gave them the reward for it in this world and the Hereafter. Therefore Sadaqa is a reason for the increase in provision and it is a door from the doors of sustenance and a door from the doors of relief & distress – as-Sadaqa. And also az-Zakaat, it is a door from the doors of relief & distress and all of what you have heard are doors from the doors of relief from distress –- a door of provision and a reason for provision. Even if some of the people only see the material means. As for these other legislated means then these are not in the minds of most people these days, except those on whom Allaah has mercy on. Even if they read the Qur'aan – however, without pondering, except whom Allaah has protected from that. We have eight now.

The ninth door **is ad-Du'aa (Supplication) --** Don't forget ad-Du'aa O' Servants of Allah. Its affair is enormous. And your Lord said : 'Call on me and I will answer you'.

Du'aa is if you said something like : 'Allahummar-ziqni' -- O Allaah provide for me.
'Rizqan Halaalan' – a Halaal rizq.
'Tayyiban' – pure
'Mubarakan' -- blessed
'And make what you provided for us something a means of help – that would help us in your obedience.'
'O Allaah it is your rizq that is pure and halaal.'
'O Allaah make me be free with your halaal -- from having to deal with anything that is haraam. To be free from needing anything except your bounty.'

You have supplicated to Allaah asking for good sustenance because he ordered you to supplicate. Allaah ordered you to supplicate and He has promised you that He will answer. And what do you think, du'aa is for something else and not for rizq? No, it is even for rizq.

Allaah mentions from the supplications from His righteous slaves : 'O Allaah give us in this world the good and in the Hereafter the good and save us from Fire.' – And from the good of the Dunya is halaal sustenance that helps you in the obedience of Allaah. And the Hadith of Anas in the saheehain that he said : 'Every time the Prophet (صلى الله عليه وسلم) used to make dua, he used to make dua with this du'aa :

Rabbana Aathina fid-Dunyaa hasana wafil Aakhirathi hasana wa kina azaabannaar.'

'O Allaah give us the good in this world and the good in the Hereafter and save us from the Hell-Fire.'

So, du'aa its affair is great. So supplicate to your Lord to give you good sustenance and halaal provision and pure sustenance, blessed provision and beneficial sustenance and you should ask Him to satisfy you with halaal and not with haraam and to make you satisfied with His bounties and not in need of others.

The Prophet (صلى الله عليه وسلم) used to say in between the two sajdaas in salaah :

Rabbigh firli warhamni, wajburni, ….

'O Allaah forgive me and have mercy on me, make me firm, guide me, comfort me and sustain me.'

Between the two sajdaas in every salaah and sometimes he would say

'Rabbighfir lee, Rabbigh firlee.'

'O Allaah forgive me, O Allaah forgive me.'

Look at how many hadiths with regard to seeking rizq or sustenance from Allaah (subhana wa ta'ala) and this is considered from the means as you have heard from the legislated means. So now we have nine.

The tenth door is **al-Birr (The Righteous)** – 'Al-Birr al Waalidain' having piety towards the parents, its affair is great. And it is a door from the doors of relief from grief, and it is a door from the doors of rizq and it is a means from the means of rizq. Allaahu (azzawajal) says :

"Innal abraara lafee na'eem. Wa innal fujjaara lafee jaheem.'

'Verily the (Abraar) the pious people are going to be in Paradise and the (Fujjaar) the wicked, evil doers will be in the Hellfire.'

Imaam Ibnul-Qayyim (Rahimahullaah) mentions in his book 'Madaarijus Saadiqeen' – the people who check the course -- in the first volume that the one that thinks that Naeem and Jaheem i.e the Paradise and the Fire in this ayah will only be on the Day of Judgement, then he has misconstrued the ayah. The ayah is general. So the abraar are in Naeem' in the Dunya (worldly life), and the Barzaakh (the period between death and the day of resurrection) and the Aaakhirah (Hereafter). And the Fujjaar – the wicked, evil doers are in Jaheem in the Dunya (worldly life), in the Barzaakh and in the Aakhirah.

And from the Naeem, the pleasantry of the Dunya is good provision, halaal provision, pure sustenance, that is a help for you to do righteous deeds. In that case, then be righteous to your parents and ya subhanAllaah. This is something that is tested and proven to be true. Just by if you did good to your parents and by being righteous to them, help them and ask from them du'aa except that Allaah will provide for you good and fast sustenance as the Prophet (صلى الله عليه وسلم) said in Saheeh al-Jaami : 'there are two subjects whose punishments are made to come fast. Al-Baghi i.e infringement upon people's rights and 'uqooq' i.e being disobedient to the parents.

The one who infringes on the rights of the people, infringes on the rights of the people with oppression, infringes on the rights of the people by insult, infringes on their rights by striking physically, infringes on their rights with transgression and taking their money or striking their bodies or insulting their honour. This 'baab' or affair -- its punishment comes in this life and fast, i.e. before the Aakhirah and just like this 'al-Uqooq' – disobedience to the parents. The punishment of disobedience to parents comes fast and the opposite is the same al-Birr and Adl and Insaaf. i.e justice / equity.

Insha-Allaah you will take the reward now and later. This is the developed understanding of the Hadith and the ayah : *"Innal abraara lafee na'eem"* – Verily the pious people or the people that are the righteous are in the Paradise. So there are 'Naeem' in their Dunya and their Aakhirah. And from the Naeem is self-contentment. Even if what is in his position is minute. Allaah has given him 'an-Naeem' in the dunya – he feels contentment with that. He is not like the one that was victim to bankruptcy, feels that he has nothing in his pocket – bankruptcy, he has a lot of burden, always thinking, always angry.

No, the power of Imaan makes him content and comfortable. Allaah is the One who created me and He has been responsible for my sustenance. You have the Hadith of Abdullah Ibn Masood in the Saheehain and it has been mentioned in the 40 Hadith of Imaam Nawawi : Allaah creates the soul in the womb in the fourth month and in the fourth month he sends an angel to write four words : what his sustenance would be, what his work would be, when he would die and whether he would be happy or miserable.

When you are in the stomach of your mother in the fourth month, when the spirit is blown in, this angel is ordered in the writing of these four things and from these is sustenance, how much provision you will get so you will live in the dunya, the measuring of what Allaah has written for you and your rizq in the dunya is the measuring of what Allaah measured for you of rizq and whether you are going to be happy or miserable, what is the appointed time for death and the reason --- so you walk on a path that Allaah has written for you Azzawajal, you walk on it with your choice because Allaah did not oppress anyone. As He said: 'And I surely am not an oppressor for the servants.'

So Imaan : the believer in Allaah and the believer in His deen and Shariah, then she should do what is from Imaan – Imaan in al-Qadr -- the good of it and the bad of it. And that Allaah has decreed his sustenance and that his endeavour does not speed up anything and his slowness doesn't delay anything in this affair and that the affair is in the hands of Allaahu ta'ala. So what He wills it is and what He didn't, it will not come out to anything. However it is this person who reads the Book of Allaah and ponders over the Book of Allaah and always reads the Sunnah of the Messenger (alaihissalaatu wassalam) and ponders always upom the Sunnah of the Messenger of Allaah (صلى الله عليه وسلم) .

The tenth door **is Material Means** : The Sheikh says from those means are those material means like for instance being a farmer, a merchant or a manufacturer – any means from the material means as long as you don't destroy yourself. You were not created for the purpose of the Dunya. Whether you were created for the purpose of Allaah (azzawajal) i.e for the purpose of worship and the most important thing is satisfaction and continence, i.e self-control with regards to passions and seeking self-sufficiency from Allaah and satisfaction in Him. And you know that some people only have a motor and Allaah made his sustenance from that --- the sustenance of his family, that one motor. And some of them a donkey, and some people from villages have only one donkey and he spends from that for his whole family. Some a camel, some an ox ---- he tilts for the people and supports the family. And for some of them an electric tool, or pliers and support from this a whole family. Some of them have 3, 4, 5, items in his possessions, he sells and spends on his family. And others have miswaak and he spends on his family. And another has perfume of antimony (khul) and he spends on his family. So it is more a means that you work by. As you would say :

'O Allaah this is the dua and it is upon You to answer it.'

In the same way you say : 'O Allaah this is the means and it is upon You to provide for me.'

You don't depend upon the means. Because if you depend upon the means and only the means then you would have depended or put your trust in other than Allaah --- and this is not permissible. This is a mere means. If it wasn't for the fact that Allaah ordered us to take towards the means, we would have not taken towards it. However, it is an order of Allaah and look at Maryam (alaihissalam) while she was in her post-natal bleeding, Allaah says to her :

'And shake the trunk of the date palm towards you and it will let fall fresh ripe dates upon you. '

In this state of pregnancy while being weak and with that He still said : 'Shake the trunk of the date palm towards you.' There must be working by the means. Work by the means. We are not dervishes --- people that do nothing. We are Muslims and people of daleel and people of the Qur'aan and the Sunnah. We work by the means --- in a safe correct means that which does not come in conflict with the deen. i.e. the means is not something unlegislated by Allaah.

One person who might say, 'we steal' and this is a means. The other may say, 'we fornicate' and this is a means. Another sells intoxicants and says 'this is a means.' These means are unlegislated, forbidden. Or asks for bribes or robs or plunders and says 'this is a means' or cheats and deceives and says 'this is a means.' No, there must be with regards to the means that they have to be legislated from what Allaah has made halaal, not being any disobedience in it, not having any opposition to the deen of Allaah. He mentioned the ayah :

'And shake the trunk of the date palm towards you and it will let fall fresh ripe dates upon you. '
(Even though Allah has informed us thus).

The sheikh reiterates that every time he entered the mihrab --- the praying place of the private room, he found her supplied with sustenance even though Allaah told us this about her. He found with her sustenance. He (Zakariya) said : O Maryam, from where did you get this?
She said : From Allaah. Verily, Allaah provides sustenance to whom He wills without limit.

And at that time zakariyya invoked his Lord. If you work with the legislated, trusted means, you are trusting in Allaah (subhana wa ta'ala) and by Allaah your rizq will come to you, no doubt. And I have put forward for you examples and Allaah puts forward parables for the people so they can reflect. I said to you : a person spends on his family by selling 'miswaak and that one spends on his family by being a seller of oil, and that one a seller of ghee and that one a seller of honey and that one is a seller of wheat. He sells wheat and that one is a 'bazzaar' and he sells seeds. The books of biographies are filled with this, that of our pious predecessors. And that one is 'al-Kayyaal' --- he has a scale and he weighs things for people and they pay him and that one fixes shoes, nails it and ties it. Up until now all what I mentioned is present and it is a sign from the signs of Allaah and ar-Razzaaq, He is Allaah (azzawajal) and you may very well find that a person who fixes shoes is in a state of self-contentment than a big merchant and a big manager. Or a 'sayy aathi' ---- the one who fixes watches and sells watches. You may very well find him in a state of contentment. He has 4 watches in his possessions and he sells it, goes home and is comfortable. You may not find this self-contentment with a merchant or a big manager. Each one of them --- his head is filled with problems and he doesn't find comfort in his sleep and is not patient, and is not resting. Everything is preoccupation and stress and a lot of them become victims to diabetes, cancer and asthma. The other one is comfortable i.e the one who sells honey, wheat, watches

etc. He is content with himself. He is not concerned with taxes or he is not concerned with the rent of a store or show room. And the most important thing is self-contentment.

The eleventh door to the doors of sustenance is **Holding Fast to the Book and the Sunnah** : Holding fast to the Book of Allaah and the Sunnah is considered one of the doors from the doors of sustenance. As Allaah (subhana wa ta'ala) said about the people of the Book : 'that only if they had established the Toraah and the Injeel (what was revealed to them from their Lord) they would have eaten from above them and from under their feet.'

This is so for the one who holds onto the Tauraat and the Injeel. Then for the one who holds fast to the Book of Allaah and the Sunnah this the given priority because the Book and the Sunnah is better than the heavenly books.

So then we have mentioned 12 doors and means from the means of rizq and from this 11 are spiritual and one was physical or material. Material means we mentioned that we should do work that is halaal, not to waste the time of salaah, he sells or buys or manufactures We have mentioned 11 of which are abstract and now we mentioned the last which is physical.

Whoever likes that his rizq is widened for him and his life is expanded then he should join family ties. Joining the ties is increase in one's rizq.

Another Hadith of Anas : There used to be 2 brothers at the time of the messenger (صلى الله عليه وسلم) and one of them used to work to earn a living and the other one used to go and seek knowledge from the Prophet (صلى الله عليه وسلم) and he used to worship Allaah. So the one who earned a living complained about his brother to the Prophet (صلى الله عليه وسلم) and so the Prophet (صلى الله عليه وسلم) said : 'May be you are giving sustenance to him. i.e may be Allaah made your sustenance plentiful because of you spending upon your brother.' So the sheikh reiterated saying: maybe you are given rizq because of him. And he said that this might enter under the category of spending on the student on knowledge. So one of the ways of joining ties of relationships is to spend. With this the Sheikh ends the remainder some of the many means of attaining sustenance and getting relief from distress. Wa sallaahu ala nabee ina Muhammad wa 'ala Aalihi wasahbihi wa sallam.

So I finally advice myself and you with the taqwa of Allaah (subhana wa ta'ala) and to hold fast to the Book of Allaah and to the Sunnah of the Messenger (صلى الله عليه وسلم) . May Allaah give us all tawfeeq and He affirms us on His deen and makes us upon the Book and the Sunnah.